

M1562
Wednesday, April 2, 1969
Boston
Group IV

Part One

Mr. Nyland: Yea, go ahead. Because it is sometimes quite necessary that one continues in the same kind of a vein—that if something starts with music, that's causing a different kind of a way than with talk. But, one has to respond to such a thing—that ... that something starts in oneself. You must not deny the existence. You must not squash it. It will be quite some time before you might run into danger. I think that in general people are not at all expressive enough. And of course we know that they don't say what they think or sometimes what they feel; and then they are afraid of saying that, and there is not enough openness.

If one could really be open in wanting to say what was on your heart or what happens to be in your mind, or whatever you think that ought to be said—and to be said in such a way that there is sincerity in it; so it is not a question of flippancy but the question, that one is honest about what you feel and that you want to communicate it—who will you communicate it to? Of course, to those people who are near to you, who have an idea about what you are and who are not so easily disturbed; not necessarily that they have to love you, but they have to appreciate you.

And it is that kind of, you might say, 'company'—those kind of people—with whom one wants to associate. It is not those who are the closest to you—from whom you can expect even a certain amount of appreciation, or a desire on their part—that you will want to work. With much ... and many times, that what is close to one is too close to see what actually is taking place, and they have no possibility of realizing, because of their closeness, that there may be other things in which a person ought to be interested in for his own development. But you cannot expect a person who is too close—almost as if it is yourself—will give you sometimes,

exactly like within yourself, a conflicting idea: Of that what is not in line with what, many times, you think or even feel.

The expectation, of course, is quite different. One hopes that anyone who is close to one will, of course, understand. But in that sense, that kind of familiarity breeds, at certain times, a misunderstanding between people. Because, you might almost say, you know ‘too much.’ It’s only when there is a totality of unity, when there is no further possibility of a discussion or something that you want to argue about; that then there is as if that unity exists as if it has two hearts within one body, or two heads within one body. But that does not happen so often. And in most cases the persons who are closest to us sometimes become a little bit our enemy because they have different, other things, based on the closeness, which have nothing to do with the personal development.

You see, what is necessary in an exchange between people when they are close. What is needed; and this particularly between people in a Group and people who are female or male, where there are, of course, certain attractions involved, sometimes expressed in the form of sex, and sometimes not at all sexual but nevertheless as a feminine or a masculine quality which then sometimes strives to find a unity between two people. This happens also in Groups. It happens also between male and female in a Group. It happens many times in a friendship. Because a friend, even if they are two masculine friends, are not always of the same quantity of masculinity; and it’s very often that whenever a Man is made up and he is of a certain quantity of the masculine properties and a certain quantity of the feministic character, that then certain two people can very well match each other, or supply for each other what the other is lacking.

In normal cases, whenever a man or a woman, or a friend and a friend, or a friend and a lady friend, or a man who is in life of a certain type and meets in life a masculine man with a certain type of femininity—all the different forms of homosexuality and lesbianism are included in this kind of possibility—it simply means that there is something that the other person starts to trigger off. It is because of the difference of that kind of type ... and I simply say ‘masculinity’ and ‘femininity’ in order to give it a certain name. There is—between the negativity of nothing and that what is absolute positive—is a tremendous variety of two people, in which one is a hundred percent feminine and the other is a hundred percent masculine, inbetween there are fifty percent, forty percent, seventy five—it doesn’t make any difference. And in each person there is a certain quantity of femininity and a certain quantity of masculinity. When he is predominately

masculine, of course he becomes that type of a man, and reversely.

In unity there are three possibilities of people understanding each other and producing, for themselves, something like this unity on which they then can base their life. It is only, first, a question of triggering this off, and that can be done by anyone of the opposite sex, or someone who is, in sexuality, different—that is, in an absolute sense, lower or higher. There is a gradation, that anyone of a certain type at a certain height can always function positively regarding someone who happens to be lower on the scale; and it is the division of that form of masculinity and femininity which comes out primarily in the physical body, but it also exists on an emotional level, and it definitely exists on an intellectual level.

Now, it is the difficulty, that the intellectual level is affected too much by emotional qualities, and reversely. We don't have that kind of a problem as far as physical entities are concerned because it is more or less obvious, but we don't know anything about the emotional states and we don't know very much about the intellectual ones, than only what we put in words. And that what is put in words is just opposite to what an emotional state would like to see—that is, to live without words ... and whenever there is any tendency of trying to formulate the emotional kinds will object, and whenever any emotional kind wants to express only by means of emotions, the intellectual kind will object. Nevertheless, as all three centers, at all three levels there is a possibility that someone; and it may be a friend, but maybe because of a certain type—as I say, primarily 'masculine' and 'feminine,' but also different kinds of types are involved—will trigger off that what is potential in the other.

It is not necessary to have a unity. It is a necessity to be in the presence of such a person whenever there is the possibility of what I would call an 'emptiness'; which only can be filled by the other person, but to which one is not as yet entitled until the emptiness is prepared to receive that what belongs there. What I call the 'triggering-off' is the realization of that emptiness by another person. That gives the impetus for anyone to wish to Work; because he knows that in his emptiness certain things are lacking and a person can, then, on the basis of an understanding of the situation in which the other is, helps to trigger off that kind of condition; so that then one or the other can go on ... on their own way for some time without needing each other by developing for themselves, in the sense that they would wish to fill their own emptiness which has been made clear to them because of the original 'entity-approach,' as it were.

This happens emotionally, and it happens intellectually. It starts many times physically;

but then it leads to that what becomes an emotional possibility and an intellectual one, and one makes a mistake: That then that what is physical goes over into exactly the same kind of a pattern emotionally or intellectually. And this is wrong. One starts and is triggered off in the wish for unity, but in that wish for unity, first a person has to develop the way he ought to develop in order to bring about a unity on an emotional or an intellectual scale.

Physically it isn't necessary, because we are already that kind of unit and we are already formed. But emotionally we are half way, intellectually we are only at the beginning, and that is why I call this triggering-off process so important. Because it starts a man or a woman on his way or her way, and then they can be left alone. It does not matter; because it is not necessary to understand each other fully already at that time ... until the emotional state has developed sufficiently far enough to have a language of its own and, as I said yesterday, has a language which does not need the physical body for expression, either sexually or an expression in accordance with formulation of words. And this is the most important part of trying to form unity between two opposite sexes: Not to have physical entities interfere with an emotional possibility of growth, and not to wish for an emotional entity, or a unity, prematurely.

The triggering-off makes one know that there is an emptiness, and the emptiness is recognized by each person and it is not to be filled by the other person until after quite some time, when there is a chance of giving and taking. And for that, that what is emotional as quality first has to develop. That is why we make so often a mistake; in thinking that whenever people are working together—and it may be man and women, it may be lover and man, whatever it is, a relationship—that one hopes, of course, that the other will also be there. And, it is really not a hope; it should not be there until it is proven, then it must be there. Because it will come, but it cannot be hastened and it can never be forced. And one should leave alone that what is empty in a person for his own; to develop in accordance with whatever the quality of the emptiness is, and when that emptiness becomes filled by himself, he is willing to give emotionally.

In that kind of an exchange the emotions are absolutely above board, there is absolutely no difference anymore in the emotional quality as honesty. This has to be understood. Because emotionally there is no possibility of argument. With the intellect it is a different affair. An intellect can be united on the basis of an understanding, *not* of an equality of reaching the same decision. And that is exactly where different types have to understand each other; because they cannot expect a person who is primarily emotional to function intellectually, and reversely. It's

only in the later regions of an understanding of Work in which there is no further conflict, for a person who Works, between his intellect and his heart. It is only for those where it doesn't matter anymore from what side it is approached, and it is in that sense, then, although the emotional quality still has to be fulfilled a hundred percent, that one cares less and less for the intellectual approach and even the formulation.

That is the way we are on Earth, that is the way we have to grow, it is that problem that they have to meet first. Because there is another problem, on the level of Soul, which is reversed from this. This problem—coming from Earth—for Man has to go through his emotional state; and he has to realize that in his emotional approach and the possibility of such unity, there has to be a period of utter Silence in which there is no intellect whatsoever—and not needed and not wanted, and it would be quite deleterious.

This emotional language, which can only be heard in Silence, is a tremendous form of energy which is between people and apparently cannot be expressed ... apparently there is an expression which has to do with Work; and it is for that reason that this emotional energy, when it is collected and when it is in a Kesdjian body at the point 'Si-Do' of that particular Octave, that that quantity of emotional energy is expressed in the direction of the wish to form a Soul, and then forms the energy needed for the completion of his Soul which has been started as 'Do-Re-Mi' and has to go across that 'Fa' bridge. That comes from the Silence of an emotional state, and it is at that point when there is a unity between people possible.

The solution is in the recognition of Work, of that what is needed for each person to a certain extent—sometimes clarified, sometimes logical, sometimes devotedly—but not always the same. And it may be at different places, and it may be very small, and sometimes may be very large, the one thing that is identical is the direction, and the direction is based on growth. In the direction, for a Man—any man, any woman—to grow to his or her full development, on that basis one meets. One does not meet in the expression of Work ... not meeting on the basis of being able to explain what Work is. One meets only because of the fact of being in the same road, and wishing—and this is fundamental—wishing for each other to help create such conditions that the other person can grow in the direction of further development. So that then what is really love between people is to try to help to form such conditions of life in which the other person, without knowing it, is attracted to the possibility of his or her evolution. And that the question of love is resolved by being able to create this so that the other, knowing for some

reason or other not where it comes from, but feels impelled.

I have compared it, not by the pushing but that what becomes a pulling effect. I have said, that what pushes is sometimes 'form' which forces one in a certain direction. That what is created as a vacuum above a person, no one knows why one is attracted to fill a vacuum. This is really the emptiness. One creates for a person the possibility of filling the emptiness, and no more; because you are not filling the emptiness yourself for the other—that is that person's job himself or herself—but then when it once starts to be understood how to create such conditions for the benefit of the other person being able to grow and to evolve and to become free and to learn how to Work in their way and, without criticizing, to help create such conditions for the other person, then one gives, and that is love.

Because, such love does not need any respect. Such love is based on the wish to Be for anyone around one. And it can be sometimes at a distance, sometimes quite near—to be, because of what one is, that what can be recognized by the other—and, you see, in that sense what is really needed is the elimination of all forms of possessiveness or selfishness, or things that even include jealousy. One wants for the other person something in which that person can grow, and then by the results you will know. Because if that goes in the direction of selfishness you have not prepared the conditions correctly, if it goes in the direction of anger you have not prepared the right conditions. At a certain point you slipped, you made a mistake at a point you didn't understand.

This remains for the beginning of the formation of the unity of Soul. This begins after the energy has been sent over to try, out of an emotional state—and a state which is mutually understood as emotional—the conditions for the formation of a Soul, and that becomes in the intellectual process to some extent formulated, to some extent using one's brain as an understanding of how to create such conditions. This, again, is the development of a Soul for oneself. And then, when it has been formed and that what is the formulation for the creation of the house for someone else, you can ask them to live with you. Because then the house is not a house, it has become ... it has become a home for two people, it even can become the home for the family.

Many times these things come up in Work. Because one is so close and one expects, and sometimes you expect the impossible. Sometimes too much and sometimes you expect prematurely, you must have patience in development. One does not know what the difficulties

are for other people. Because you really don't know them. You don't even know for yourself how long it will take. When someone asks "How long before I'm Conscious," the answer is: "Long enough." You know the same question: "How long should life be? Long enough to reach the ground."

So, one must know that that kind of patience is needed, and if one doesn't have that patience, then of course things become quite useless. When they are useless, when they appear to be like that ... when there is criticism, when there is anger, when there is a realization of not getting what one wishes—rightly or not, never argue at that time. Leave it. If it is Zilnotrago between people who love each other, then one has to wait. One can occupy one's mind with a certain activity of talking about Shakespeare. One can talk about methods. One can talk about Work, but one must wait until all things have been cleared away and there is no chance that the Zilnotrago will even penetrate. And for that the ship on which one is, has to be quiet and not move; then it returns, and then when it is returned it is an indication that Hassein and Beelzebub can sit up on top under the Etherokrilno, the dome of the ship, the dome of the head in which the thoughts can be discussed and in which, then, the talk can be even on the subject of love and the planet Venus.

You see, many things belong like that—together—and many times Gurdjieff tells us, and indicates that what a Man should do under such conditions; and all one has to do is to read it, to try to let it penetrate and to ponder about it and to see where it could be placed, and then if it can be placed, to know that there has to be some control. To let it be, sometimes, for the time being; and then at certain times to take it up, for that time to become active. When the ship has 'rested,' as it were, and everything is again in order and when the subject has been discussed enough, the Captain comes in as common sense and he then tells about whatever he knows in order to ... will again to become acquainted with ordinary life.

You have to learn to Work like this in a Group. Because it is otherwise disturbing, and a great deal of energy would be wasted quite unnecessarily. If you can foresee it, it is better, then, to avoid it before it is too much. When it is too much you are taken up and your identification will not allow you to have the right kind of attitude, and many times in such conditions that what one says is not appropriate. Be very careful about that. At such times, watch your words. At such times, don't even force words. Maybe at such times go away a little and come back after you have walked around a block in fresh air, and come back and see where what you have left

undone.

I say it happens in Groups, of course it happens in Work, but the interesting thing is it happens within oneself. And what I have talked about is the fight between your mind and your heart. This is civil war. It is the war within. Not the peace. It is the peace only when there is an agreement; when both can be left alone and there is everlasting peace, when the direction in which the head and the heart go are the same, and that the aim is then mutual, without any disagreement between the two. This makes a Man harmonious.

So, do we have some Armagnac? Then we drink to Harmonious Man, and then we will have to explain a little later what is really harmony.

Part Two

Mr. Nyland: What do we say about Harmonious Man. The aim for Man on Earth is to become harmonious. The aim for Man to become One with God is not of this Earth. It is an ultimate aim. It is an aim that only can be fulfilled when the first aim—for a Harmonious Man—has been fulfilled, if possible on Earth. It can be fulfilled on the planetary level and also on the solar level, not outside of that. That is, a Man cannot leave the Sun and enter into the Cosmic scale without becoming harmonious. And, his karma is to become harmonious, by *that* we mean a fully developed Man. It means that the Man, as he is fully developed, can be on Earth; and ‘full’ development means the development of all three bodies of which Man is capable as Man.

In order to be and become harmonious, one has to introduce into the development of Man certain qualities which will enable him afterwards to go over into a Cosmic state, but for the harmonious development that what is needed has to have two qualities: One, the adaptation to the condition in which Man is on Earth and his potentiality as he is on Earth; and that what could come from a higher form of Being for which Man is equipped to receive it—provided he becomes open. So that the development of Man in three bodies is, for one half of that totality of three, devoted to the possibility of receiving energy from a higher level than Earth; so that then, finally, the three bodies have been fulfilled on Earth, that then Man is more, you might say, of a ‘heavenly’ character than he is of the Earth. But that in the process of the changeover from Man what he is now—actual—and what he would become if his potentialities were actualized, is a changing over of the quality of that what he is as an earthly Being into certain qualities which belong to his more full development as a heavenly Being.

And by 'Heaven' we mean, now, for the time being only the Objective possibility of Man; not Objectivity in the Cosmic sense, and not Objectivity that belongs to God. It is only a possible development of Man as he is on Earth; in which his harmony will enable him to be, on Earth, in any kind of form that he wishes to take; in which his life remains his life, and in which he keeps his body because that is what the Earth has given him; in which he can live in his emotional body because that has been partly given and partly created, and he also can live in his Soul. All of this on Earth. All of this in a harmonious development of the three bodies.

The harmony is produced by a certain equivalence of the three bodies into a unit; in which not everybody plays the same part as quantity but where there is, for a certain definite purpose in the execution of that what belongs to Man as having a Will, certain qualities of an emotional or intellectual body may have to predominate instead of his physical, and that for other purposes maybe his physical has to predominate with a little bit of either Consciousness or Conscience, and that the harmony is produced by Man being what is required in relation to that what requires him to Be. So it is a question ... it is determined by that what is the condition around a Man, and that what a Man then has to become.

Some choice is needed in order to know, as it were, how to 'mix' the three bodies in order to produce such harmony. This is given to Man's Soul when he has passed the 'Fa' stage of the development of that Octave, and it is given to him in order to prepare the totality of himself, as a Harmonious Man, to become One in the eyes of God; which for us means the ability to become Man, as One, independent of earthly qualities of which, for Earth and our solar system including our planets, there are two things: A measurement in space, and a measurement in time. And although the concept of time starts to vary as going from the Earth to the planets and to the Sun, and that there are definite time limits and also a comparison of time durations with each other, it is still subject to a time of some kind in any place of the solar system. And that therefore Man as he is, and has become—a replica of the solar system as a whole, with the three bodies fully completed—is still subject to that kind of a form of time which reigns in the solar system Ors—that is, the one we know about.

Harmony is, now, produced by a quantity of each of the three bodies in accordance with a mixture as indicated by the 'Sol-La-Si' of Soul. 'Sol-La-Si' of Soul is a very special kind of part of the development of the Soul itself. It belongs to the higher qualities of the Soul—which, in itself are already high—and it is formed by certain notes which are struck ... in that part of the

universe where the 'Do' of each body is struck. That what becomes the overtones for the Soul are situated, in the 'Sol-La-Si' of that Octave, in exactly the same way that the overtones of Man in his physical body are in his own Octave as 'Sol-La-Si,' and that a Man striking the 'Do' of his Kesdjanian body will find his overtones in the 'Sol-La-Si.' For that reason, that what are overtones begin already to take on a character as soon as Man starts to develop with his Kesdjanian body across the 'Fa' bridge of the Kesdjanian Octave, and that that what is given to him is a form of Consciousness which is as a result of his Awareness, and if he possibly could continue such Awareness in the sense of Infinity, that he then would be Awake.

Such a Man, starting to develop in the direction of harmonious—of harmony—starts his development with the 'Sol-La-Si' of the Kesdjanian body. There are three different notes in that, and the notes that are the overtones of the striking of the 'Do' of emotion is: Aspiration, which is the 'Sol'; 'La,' which is Inspiration; and 'Si,' which is the Silence.

The Aspiration is reached by Man when he crosses over and enters into the Conscious area ... the Conscious-Conscientious area—that is, the Objective area—for us. When he reaches 'Sol' he has the semblance in himself of the Sun entering into his emotional state; in which this influence as coming from outside, produces in him an Aspiration towards that what is outside without as yet having enough in him to be able to do it from inside-out. As a result of that state, Man realizes that more Work is needed and that, when he can reach the 'La' of that particular little triad it is the equivalent, intellectually, to the Participation process which takes place when 'I' descends to Earth and in this descending on different visits—six times reaching different parts of the body, different conditions of the body; as illustrated by Earth, when Beelzebub comes to different parts of the Earth—that process of being on the spot as a Conscious entity which we call 'Participation,' produces in Man emotionally a state of Inspiration.

Inspiration is fed by that what is for Man already at that time whole, and which then starts to move over from his solar plexus—where the beginning is—to his heart. And it is the sacredness of his feeling as an emotional state in his heart which has been produced by means of two things: One is the gradual changing from Aspiration to Inspiration, which means from the surface of his being physically, as solar plexus, to the inside of himself and his heart; and the second is that during this process all the different nerve nodes which are spread all over the physical body are contracted and, as I said last night, 'coming home' like prodigal sons wishing to be united again with their father ... and remembering how, in their youth, the father's home

was and what was then for them the reality, and the realization that that where they are living now to be compared with stables and swine and food that is not fit to eat, they return home to the house of their father. This is the Inspirational quality of a Man when once he has reached that what he remembers as being his inner life, and then when he starts from there to spread out to the outside world, that is the feast when all sons of the father have been united into a totality which is now situated in a person's heart.

That what follows as the 'Si-Do' is simply the awe ... the state of awe; in which one realizes what is available for the possibility of Man and where his potentialities can be reached and how they then can be actualized, and the amazement of the realization that Man is made in the image of something that, in an Objective sense, he starts to call his 'God'—although it isn't as yet, because Man will only see God or experience Him after he has reached a state of harmony.

The overtones for the Soul are struck with the 'Do' of intellect when that 'Do' becomes, in our sense of the word, 'Conscious'—that is, when Man, at this time being on the road between the 'Do' of intellect, the 'Fa' of emotions, and the 'Si-Do' of his physical body, is then on the dividing line between a Conscious and an unconscious area, and his progress is going to be in the direction of Objectivity. But constantly, during this time, Man enters into the Conscious area through three gates. And the first gate is the loosing up of himself from his manifestations physically; this is the result of Work, when 'I' becomes Impartial to oneself. The second gate is the emotional one, which leads a person to an Objective field in which he starts to recognize the existence of God and has Aspiration towards Him. And the third is the entry through the Soul gate, which means that Man turns his 'Do' as intellect in the direction of further growth. And it is this particular line which becomes important for the formation of Harmonious Man. Because that what Man now does: Almost you might call it, 'walks up and down' this particular road, on one side having the Objective field, on the other side the subjective one. And that he is then a Man with two faces like Janus, looking back and looking forward—looking back to subjectivity, looking forward to the potentiality and the hope for Objectivity—and it is this that starts to make a Man harmonious, because that field which is then struck is filled with the overtones of that what he started out with as 'Do.'

So, for that reason a Man who is on that particular road and Works, and is constantly facing the possibility of an Objective existence, is then in touch with that what is for him his God. He is

not as yet permanent in his Objectivity. He only is at times Aware, and at other times he still has to pay to Mother Nature. But he has in him the possibility of being both, and simultaneously being Conscious and unconscious. The Simultaneity is the existence of 'I' at the same time as 'It'. And this ought to clarify that it must be a process in which both continue to exist, and where 'It' is not eliminated when the 'I' is created.

Yes.

Questioner: Is this, then, the first gate?

Mr. Nyland: It's all three gates, and it depends entirely on how a person is constituted as a result of the experiences, which gate he enters at certain times. It doesn't matter where he enters, he always comes into the Conscious area.

When it starts to grow and where Man is more Objective than subjective, there is something in him that becomes permanent, and then it depends a great deal which gate he will enter. Because if he enters at the 'Si-Do' there is a very small area before the line already starts to go up connecting all 'Si-Do's, but when he goes in at the 'Do' of his intellect he has the whole Octave of his Soul to go through. It's a triangle, and that what becomes important for the triangle is, first to know his road on which he stands; the second is to know the 'Si-Do' with which he can enter and then relate to the 'Si-Do' of Kesdjian, and to ultimately relate to the 'Si-Do' of Soul; the third is the development of his Soul at the other side of the triangle. Man walks at such a time in that area, is facing the Objectivity and knowing that he comes out of his subjective element.

The process of fusion of three bodies starts to take place as soon as Man is on that line. The further he goes into the Objective field, the more fusion there will be. But, it is not immediately completed for him until he has reached the 'Si-Do' of Kesdjian; when that is there the fusion is finished, there is no more to add, and the amount of heat that was generated in the process of fusion is then used for the further development of his own Soul.

When I call ... every once in a while I talk about a Man full grown and who has an 'I' ... wants to know that this 'I' is available to him so that he can call at any time and 'I' will be there, that is the Man who reaches the point 'Si-Do' for Kesdjian and the 'Do-Re- Mi' for Soul. But when a Man crosses from the 'Si-Do' of Kesdjian and goes over into the upper little triad, in that section Man is permanent and it is not necessary to call anymore. At that time, that what is the final accumulation of all overtones in the 'Do-Re- Mi' and the 'Sol-La-Si' of Soul, is, for Man,

the possibility of always having God present, whenever he wishes. And this is the development of that last little triad: So that in that sense the 'Sol-La-Si' not only is the accumulation of all overtones into One in the point of the triangle at the top, but it enables Man in that section to prepare for the possibility of going over into Cosmic Consciousness.

The harmony is, now, based on the development of the three bodies. The harmony changes gradually into a permanent one the more the Man becomes fused, but as long as Man is not fused he still has three bodies and he is still walking on Earth, and he is still using all three bodies as he walks on Earth fulfilling whatever obligations he has to do. He still has his physical body, he still has requirements of Earth.

He has requirements of the planets, he starts to acquire the requirements of the Sun. Because that is not completed—that only becomes completed at the 'Si-Do' of his Soul body—but when Man becomes harmonious and more and more, particularly the overtones of his Kesdjanian body have been fused into the end of the 'Si-Do,' that Man already can become at least two thirds—and most likely a little bit more than that, fused—all things start to change. They take on a coloration of a Cosmic nature. At such a time Man is present to God all the time. Gradually the sense of time leaves him. The possession and that what is of this Earth have very little value to him anymore, and his living is based on the simple maintenance of the body as something that must contain Consciousness and Conscience.

The change for Man of that scale is to become a note, as a chord of himself, into the sphere ... what we call the 'music of the spheres.' Because they belong to the outside of our solar system. They belong to the Milky Way. They are, for us in the Milky Way, an indication of such stars in such clusters and in such condensation that visually they indicate to us coronation as represented by what we know as vibration rates. That is where the music is in, and that is where one comes in contact with that as soon as one is out of our solar system.

But, you see, this is not particular theory. Because when we talk about it in this sense and you visualize the solar system, you have to understand that one is talking about oneself; and one is talking about oneself as body within; and one is talking about that what is essence, which is the planetary level for oneself; and one is talking about essential essence, which is a Man's Soul. So it is a development in which Man totally, as he is walking on Earth and within his body by means of, I called it at the time the 'cambium ring,' forms his Kesdjanian body within; just a little below the surface of his skin and penetrating a little bit more in the direction of essentiality,

that then his Kesdjanian body in turn will again form a new, alive Cambrian ring within that, which represents his Soul body. But the ethereality of that kind of material form for the Soul is completely outside of our concept, because we really don't know any more about it than just a little bit of, I would call it, 'crawling' molecules and little electrons somewhere around, and we do not know what the laws are. When one enters into the essential essence, such laws of the nucleus will be opened. The nucleus is essential essence.

That what are groups, including esoteric groups, are essential forms of life. That what is outside of a group of people with no interest in Objectivity, they belong to the surface of life. So, you see, the harmony in a Man is set in motion when he enters into his inner life. This becomes the beginning of certain notes that are struck within him as a result of the changing-over of his feeling into emotional quality. This is the first beginning of harmony. It means for Man that his interest is not any longer with him himself. The feeling changes into an emotion when the accent of his feeling is not Man's own world but includes, gradually, the world of other Man and includes ultimately—in his further development—God. And that then my wish—that is why I said last night, about religion, that it becomes part of Man—is really the development of his emotional attitude wishing to include into his life God, or wishing into his life to open up sufficiently that God can enter.

And God will enter when a Man becomes really essential, but He will never enter into the womb of his Kesdjanian body. He will be present to it, but He will remain outside. God will only enter into his essential essence which, for Man, is his Magnetic Center of life, and it is a replica of what will be his Soul. Only God will start to enter, then. He will come at the point where the Soul becomes independent of the rest of the Objective world. It's a point where the note which has been struck in 'Do' as a Conscious effort of intellectuality are the notes which will survive, and the overtones are those which remain when the first notes which are struck at first, gradually have been eliminated so that the overtones themselves will vibrate without being any longer dependent on the original 'Do.' So the harmony is not that what continues as a 'Do.' The harmony is that what gradually becomes apparent after the 'Fa' of the Octave has been passed, and that the real note, as note belonging ... and as chord belonging to the harmony of the spheres, is really what is the essential essence of Man as represented by the 'Sol-La-Si' of his Soul.

It's interesting to see that this kind of process does take place in Man: So that in gradually

becoming less and less dependent on his body and still having his body as a servant, he still can fulfill all the functions of Earth. And he must never neglect them. Because the fact that he is Harmonious Man means he must remain on Earth. If during his lifetime he doesn't Work enough, or he is unfortunate that he has no chance, or that for some reason or other his karma is tremendous to overcome, such a person will, after his physical death, again have one chance after another with his Kesdjianian body to fulfill the obligations of his karma. If a Man has at the present time a karma of innocence or difficult—how do you call it—difficult time, objectionable, objecting, adverse, not wishing—he will have to Work much, much longer in a certain state in which it is necessary for his whole, total configuration to take on a form of what a Man should be as potentiality.

But, those are different things, and we don't worry about it now. We cannot set any time limits when we will reach Objectivity. Because the trouble is, that we don't know. And also that the further we go, the less there is time—or rather, time disappears and the less there is even the possibility of measuring it, so at the time...

Yes.

Questioner: There is a statement in All and Everything, about endlessness and subjectivity in time. I never understood it.

Mr. Nyland: That is brought in to give Man on Earth an idea of what takes place with himself by putting it in a relationship. That is, God Himself was subject to Heropass; in reality it is not true, and it is only a story to bring God down to Earth, to make it into a tangible for Man to know what is taking place with his own time. Because, you see, it is absurd to talk about Infinity and Omniscience and Omnipresence and still think that there is something that can actually eat up God. So, His Endlessness in that case is only to personify ... the personification of that what is Man in his higher qualities of thought; and in that sense he realizes that time becomes of the essence of 'It', and 'It' eats it.

So there is only a kind of a, I call it almost a 'fable' but the fable has truth in it. But nevertheless it remains a fairy tale, it is only for those who have to start. So it is like a grammar school until you reach higher mathematics; at that time you forget about the ordinary equations, because all you are interested in is to have five unknowns and five equations and no means really of solving it.

Something that takes place in the growth of Man: He throws away old clothes and he has

new ones. When a Man grows he gradually disposes of his physical body and he continues to live in other kinds of bodies, of different quality. When in the beginning a Man needs a little example in order to make it clear to him that time has a certain force which can eat him up, it has to be placed outside of him as if something towards which he is striving is also is subject to the same kind of a law. Then he will realize that that what he is striving for belongs to a Cosmic scale, and then afterwards when he gets there he realizes it was not so but it has helped him to get there.

If I start with myself in development, I have to consider different forms of materiality and different forms of finiteness the further I go, either inside within myself or the further I go in my own solar system towards the Sun. And it's only after I have gone through all the different layers of Being that something starts to become apparent in me: That Infinity is *now*. And then I say, "Why should I have gone to the Sun Absolute to find out that what I am at the present time is Infinity itself." You see the reason: At the present time I cannot conceive of it and it doesn't belong to me because my mind is limited, but only by the assumption that something can take place which will develop my mind, then when it has been developed it will see certain things of which at the present it isn't capable. And it is that way.

So, I think we've said enough about what is really harmonious. The laws of that kind of harmony are not like Bach, are not like ordinary scales we have. The Octaves have stopped to function in the Harmonious Man, because the Octave has been replaced by the Law of Three. And for that reason the ordinary notes in the relationship of vibrations and on which we base as Man ... ordinary Man our so-called 'harmony'—or 'cacophony,' whatever it may be that we make out of it including little scales of the violin and whatever we know of the Chinese tonalities—all of that disappears in the finer harmony of Man. Because the Law is quite different. The Law is only two opposites held together by the third, and that what is the note is the energy as represented by the two opposites connected within the two and culminating in a force of the third; so that the final note which is struck in harmony is the absolute value of Man with which he enters into the Cosmic realm.

For that reason we say that harmony is 'balanced.' The equilibrium between the two notes with which a Man always, when he goes from the Law of Seven to the Law of Three, realizes that there are two Octaves. The beginning of 'Do' and the end of 'Si-Do,' *that* is a life cycle; and that the realization of those two will produce in Man a certain meeting-together at the place

where Man needs more energy to overcome certain forms of inertia which are inherent in the finishing of the 'Do-Re-Mi' of the first little triad so that, then, in Man will be born what we now call the 'neutralizing' force which is inbetween the 'Si' ... that is, inbetween the 'Do' and the 'Si-Do' and in which, then, Man becomes as if One in that Law of Three; in which the 'Do' and the 'Si-Do' representing notes which are cacophonical because they are opposites of each other, are united into one note which becomes his neutralizer at 'Fa.' And it is through 'Fa' that the Law of Three becomes One, and it is through One that Man enters into the Cosmic area.

The balance is between the 'Do' and 'Si-Do' at the point of balance which gives the equilibrium, which is 'Fa.' In that as the development of Kesdjan, that what makes Man to be at ease is the realization of the equivalence of Aspiration with Inspiration which, as I said before, produces in him awe, and then in this awe he is peaceful because he knows and he feels the same, and then in the 'aweness' he changes into the Amness of his Being, and with that he finishes his Soul.

So if you have some more Armagnac, we drink it. And, I don't know what to drink to. If we just drink down to Earth, huh? And I drink to your return home tonight. I drink to the fact that when you leave here, that there is a little time between then and when you fall asleep, and I would like to drink to the possibility of anyone of us at the time when you leave, that you don't lose too much. And that still at the time when you are ready for bed, that you still remember, if you possibly can, the certain level of Being and the wish to be Aware; at least Aware and Awake if you can, but that I hope that you will be Aware when you fall physically asleep. So, to that I would like to drink.

All right.

End of tape